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REPORT AND RESOLUTIONS

ON

THE "CODE OF HONOR,"

FALSELY SO CALLED;

ALSO

REPORT AND RESOLUTIONS

ON

INTEMPERANCE, PROFANITY, AND THE USE
OF TOBACCO,

IN SCHOOLS AND COLLEGES.



COLUMBUS:

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1857.

REPORTS AND RESOLUTIONS.

“CODE OF HONOR”—FALSELY SO CALLED.

At a Convention, composed of delegates from Colleges in the State of Ohio, assembled at Columbus, December 29th, 1856, the following Resolutions, designed to promote the internal tranquillity, the literary progress, and the exemplary conduct of Students, were unanimously adopted; and a Committee, consisting of the Hon. Horace Mann, President of Antioch College, the Rev. Jeremiah Hall, President of Denison University, and the Rev. Dr. Solomon Howard, President of Ohio University, were appointed to prepare an Address to the Faculties of Colleges in the State of Ohio, setting forth more fully and argumentatively the subject matter of the resolutions, and to cause the same to be printed and distributed:

WHEREAS, a sentiment very generally prevails in Colleges and Schools, that students ought, as far as possible, to withhold all information, respecting the misconduct of their fellow-students, from Faculty and Teachers;

And, whereas this sentiment is often embodied in what is called a “Code of Honor,” by whose unwritten, and, therefore, uncertain provisions, students are often tempted or constrained, under fear of ridicule, or contempt, or violence, to connive at the offences of their fellow-students beforehand, or to screen them from punishment afterwards;

And, whereas a bounty is thus offered for the commission of wrong, in the impunity which is secured to the wrongdoer; therefore,

Resolved, That a College or School is a community, which, as an essential condition of its prosperity, must, like any other community, be governed by wise and wholesome laws, faithfully administered;

And further resolved, That, as he is a good citizen, and, in the highest degree worthy of the gratitude of the community where he dwells, who, knowing that an offence is about to be committed, promptly interposes to prevent it; and, as he is a bad citizen, and worthy the condemnation of all good men, who, knowing that an offence has been committed, withholds testimony, or suborns witnesses to shield the culprit from the consequences of his crime;—so, in a College or in a School, he is a good student and a true friend of all other students, who,

by any personal influence which he can exert, or by any information which he can impart, prevents the commission of offences that are meditated, or helps to redress the wrongs already committed; and that he is a bad student, who, by withholding evidence, or by false and evasive testimony, protects offenders and thereby encourages the repetition of offences; and further, that, as civil society can not attain those ends of peace and prosperity, for which it was constituted, if it should suffer accomplices in crime, or accessories, either before or after the fact, to remain or go at large among its members; so, no College or School can ever reach the noble purposes of its institution, should it permit confederates, or accessories in vice or crime, to remain enrolled among its members.

And, whereas one great object of penal discipline is the reformation of the offender; therefore,

Resolved, That, just in proportion as the students of any Institution will cooperate with its government in maintaining order and good morals, just in the same proportion should the government of such Institution become more lenient and parental, substituting private expostulation for public censure, and healing counsel for wounding punishments.

The Committee appointed at the Convention above named, to prepare an Address to the Faculties of the Colleges above referred to, have attended to the duty assigned them, and submit the following

R E P O R T :

Unhappily, no person needs to be informed that a feeling of antagonism towards Teachers often exists among Students. The hostile relation of distrust and disobedience supplants the filial one of trust and obedience. Such a relation necessitates more or less of coercive discipline; and discipline, unless when administered in the highest spirit of wisdom and love, alienates rather than attaches. Though it may subdue opposition, it fails to conciliate the affections.

A moment's consideration must convince the most simple-minded, that the idea of a natural hostility between teachers and pupils is not merely wrong, but ruinous. Without sympathy, without mutual affection, between instructors and instructed, many of the noblest purposes of education are wholly baffled and lost. No student can ever learn even the most abstract science from a teacher whom he dislikes as well as from one whom he loves. Affection is an element in which all the faculties of the mind, as well as all the virtues of the heart, flourish.

Springing from this deplorable sentiment of a natural antagonism between teachers and students, an actual belligerent condition ensues between them. One party promulgates laws; the other disobeys them when it dares; or, what is an evil only one degree less in magnitude than actual disobedience, it renders but a formal or compulsory compliance; — there being, in strictness, no obedience but that of the heart. One party enjoins duties; the other evades, or grudgingly performs

them. Prohibitions are clandestinely violated. A rivalry grows up between the skill and vigilance that would detect, and the skill and vigilance that would evade detection. Authority on the one side and fear on the other, usurp the place of love. Aggression and counter-aggression, not friendship and coöperation, become the motives of conduct, and the college or the school is a house divided against itself.

We gladly acknowledge that there are practical limits, both on the side of Faculties and of Students, to these deplorable results. Still, students do bear about a vast amount of suppressed and latent opposition against Faculties and Teachers, which, though never developing itself in overt acts of mutiny or indignity, yet mars the harmony and subtracts from the usefulness of all our educational institutions.

Though all students do not partake of this feeling of hostility towards teachers, or in the practice of disobedience to their requirements, yet, as a matter of fact, the wrongdoers have inspired the rightdoers with something of their sentiments, and coerced them, as auxiliaries, into their service. A feeling almost universally prevails throughout the Colleges and Schools of our country, that the students, in each Institution, constitute of themselves a kind of corporation; and that this corporation is bound to protect and defend, with the united force of the whole body, any individual member who may be in peril of discipline, although that peril may have been incurred by his own misconduct. If, then, there is a corporation bound together by supposed collective interests, it is certain that this body will have its laws; and, as laws will be inefficacious without penalties, it will have its penalties also. These laws, by those who are proud to uphold and prompt to vindicate them, are called the "*Code of Honor*,"—a name which at once arouses the attention and attracts the sympathies of ardent and ingenuous youth. Being unwritten laws, with undefined penalties, both law and penalty will, at all times, be just what their framers and executors choose to make them. But unwritten laws and undefined penalties are of the very essence of despotism, and hence the sanctions for violating this Code of Honor, so called, are often terrible,—so unrelenting and inexorable that few, even of the most talented and virtuous members of our literary institutions, dare to confront and brave them. Often they are the very reverse of the old Roman decree of banishment; for that only deprived a citizen of fire and water, whereas these burn or drown him. They often render it impossible for any supposed offender to remain among the students whose vengeance he has incurred.

The requisitions of this code are different in different places, and at

different times. Sometimes they are simply negative, demanding that a student shall take care to be absent when anything culpable is to be committed, or silent when called on as a witness for its exposure. Sometimes they go further and demand evasion, misrepresentation, or even falsehood, in order to screen a fellow-student, or a fellow-conspirator, from the consequences of his misconduct. And sometimes, any one who exposes, not merely a violator of college regulations, but an offender against the laws of morality and religion, in order that he may be checked in his vicious and criminal career, is stigmatized as an "informer;" is pursued with the shafts of ridicule or the hisses of contempt, or even visited with some form of wild and savage vengeance.

It is impossible not to see that when such a sentiment becomes the "common law" of a literary institution, offenders will be freed from all salutary fear of detection and punishment. Where witnesses will not testify, or will testify falsely, of course the culprit escapes. This security from exposure becomes a premium on transgression. Lawlessness runs riot when the preventive police of virtuous sentiment and of allegiance to order is blinded and muzzled. Thus, at the very outset, this Code of Honor inaugurates the reign of dishonor and shame. Judged, then, by its fruits, what condemnation of such a code can be too severe?

But, in the outset, we desire to allow to this feeling, as we usually find it, all that it can possibly claim under any semblance of justice or generosity. When, as doubtless it sometimes happens, one student reports the omissions or commissions of another to a College Faculty, from motives of private ill-will or malice; or, when one competitor in the race for college honors, convinced that he will be outstripped by his rival, unless he can fasten upon that rival some weight of suspicion or odium, and therefore seeks to disparage his character instead of surpassing his scholarship; or, when any mere tattling is done for any mean or low purpose whatever;—in all such cases, every one must acknowledge that the conduct is reprehensible and the motive dishonoring. No student can gain any advantage with any honorable teacher by such a course. The existence of any such case supplies an occasion for admonition, which no faithful teacher will fail to improve. Here, as in all other cases, we stand upon the axiomatic truth, that the moral quality of an action is determined by the motive that prompts it.

But suppose, on the other hand, that the opportunities of the diligent for study are destroyed by the disorderly, or that public or private property is wantonly sacrificed or destroyed by the maliciously mis-

chievous ; suppose that indignities and insults are heaped upon officers, upon fellow-students, or upon neighboring citizens ; suppose the laws of the land or the higher law of God is broken ; — in these cases, and in cases kindred to these, may a diligent and exemplary student, after finding that he cannot arrest the delinquent by his own friendly counsel or remonstrance, go to the Faculty, give them information respecting the case and cause the offender to be brought to an account ; or, if called before the Faculty as a witness, may he testify fully and frankly to all he knows ? Or, in other words, when a young man, sent to college for the highest of all earthly purposes, — that of preparing himself for usefulness and honor, — is wasting time, health and character, in wanton mischief, in dissipation or in profligacy, is it dishonorable in a fellow-student to give information to the proper authorities, and thus set a new instrumentality in motion, with a fair chance of redeeming the offender from ruin ? This is the question. Let us examine it.

As set forth in the Resolutions, a college is a community. Like other communities, it has its objects, which are among the noblest ; it has its laws indispensable for accomplishing those objects, and these laws, as usually framed, are salutary and impartial. The laws are for the benefit of the community to be governed by them ; and without the laws and without a general observance of them, this community, like any other, would accomplish its ends imperfectly, — perhaps come to ruin.

Now, in any civil community, what class of persons is it which arrays itself in opposition to wise and salutary laws ? Of course, it never is the honest, the virtuous, the exemplary. They regard good laws as friends and protectors. But horse-thieves, counterfeiters, defrauders of the custom-house or post-office, — these, in their several departments, league together, and form conspiracies to commit crimes beforehand, and to protect each other from punishment afterwards. But honest farmers, faithful mechanics, upright merchants, the high-toned professional man, — these have no occasion for plots and perjuries ; for they have no offences to hide and no punishments to fear. The first aspect of the case, then, shows the paternity of this false idea of “ Honor ” among students. It was borrowed from rogues and knaves and peculators and scoundrels generally, and not from men of honor, rectitude and purity. As it regards students, does not the analogy hold true to the letter ?

When incendiaries, or burglars, or the meaner gangs of pickpockets are abroad, is not he, by whose vigilance and skill the perpetrators can

be arrested and their depredations stopped, considered a public benefactor? And if we had been the victim of arson, housebreaking, or pocket-picking, what should we think of a witness who, on being summoned into court, should refuse to give the testimony that would convict the offender? Could we think anything better of such a dumb witness than that he was an accomplice and sympathized with the villany? To meet such cases, all our courts are invested with power to deal with such contumacious witnesses in a summary manner. Refusing to testify, they are adjudged guilty of one of the grossest offences a man can commit, and they are forthwith imprisoned, even without trial by jury. And no community could subsist for a month if everybody, at his own pleasure, could refuse to give evidence in court. It is equally certain that no college could subsist, as a place for the growth of morality, and not for its extirpation, if its students should act, or were allowed to act, on the principle of giving or withholding testimony at their own option. The same principle, therefore, which justifies courts in cutting off recusant witnesses from society, would seem to justify a College Faculty in cutting off recusant students from a college.

Courts, also, are armed with power to punish perjury, and the law justly regards this offence as one of the greatest that can be committed. Following close after the offence of perjury in the courts, is the offence of prevarication or falsehood in shielding a fellow-student or accomplice from the consequences of his misconduct. For, as the moral growth keeps pace with the natural, there is infinite danger that the youth who tells falsehoods will grow into the man who commits perjuries.

So a student who means to conceal the offence of a fellow-student, or to divert investigation from the right track, though he may not tell an absolute lie, yet is *in a lying state of mind*, than which many a sudden, unpremeditated lie, struck out by the force of a vehement temptation, is far less injurious to character. A lying state of mind in youth has its natural culmination in the falsehoods and perjuries of manhood.

When students enter college, they not only continue their civil relations, as men, to the officers of the college, but they come under new and special obligations to them. Teachers assume much of the parental relation towards students, and students much of the filial relation towards teachers. A student, then, is bound to assist and defend a teacher as a parent, and a teacher is bound to assist and defend a student as a child. The true relation between a College Faculty and College Students is that which existed between Lord Nelson and his sailors: he did his uttermost for them and they did their uttermost for him.

Now, suppose a student should see an incendiary, with torch in hand, ready to set fire to the dwelling in which any one of us and his family are lying in unconscious slumber, ought he not, as a man, to say nothing of his duty as a student, to give an alarm that we may arouse and escape? Might we not put this question to anybody but the incendiary himself, and expect an affirmative answer? But if vices and crimes should become the regular programme, the practical order of exercises, in a college, as they would to a great extent do, if the vicious and profligate could secure impunity through the falsehoods or the voluntary dumbness of fellow-students; then, surely, all that is most valuable and precious in a college would be destroyed, in the most deplorable way; and who of us would not a hundred times rather have an incendiary set fire to his house, while he was asleep, than to bear the shame of the downfall of an Institution under his charge, through the misconduct of its attendants! And, in the eyes of all right-minded men, it is a far lighter offence to destroy a mere material dwelling of wood or stone, than to destroy that moral fabric, which is implied by the very name of an Educational Institution.

The student who would inform me, if he saw a cut-purse purloining the money from my pocket, is bound by reasons still more cogent, to inform me, if he sees any culprit or felon destroying that capital, that stock in trade, which consists in the fair name or reputation of the College over which I preside.

And what is the true relation which the protecting student holds to the protected offender? Is it that of a real friend, or that of the worst enemy? An offender, tempted onward by the hope of impunity, is almost certain to repeat his offence. If repeated, it becomes habitual, and will be repeated not only with aggravation in character, but with rapidity of iteration; unless, indeed, it be abandoned for other offences of a higher type. A college life filled with the meannesses of clandestine arts; first spotted, and then made black all over with omissions and commissions; spent in shameful escapes from duty, and in enterprises of positive wrong still more shameful, is not likely to culminate in a replenished, dignified, and honorable manhood. Look for such wayward students after twenty years, and you would not go to the high places of society to find them, but to the gaming-house, or prison, or some place of infamous resort; or, if reformation has intervened, and an honorable life falsifies the auguries of a dishonorable youth, nowhere will you hear the voice of repentance and sorrow more sad, or more sincere, than from the lips of the moral wanderer himself. Now, let

us ask, what kind of a friend is he to another, who, when he sees him just entering on the high road to destruction, instead of summoning natural or official guardians to save him, refuses to give the alarm, and thus clears away all the obstacles, and supplies all the facilities, for his speedy passage to ruin!

If one student sees another just stepping into deceitful waters, where he will probably be drowned; or, proceeding along a pathway, which has a pit-fall in its track, or a precipice at its end, is it not the impulse of friendship to shout his danger in his ear? Or, if I am nearer than he, or can for any reason more probably rescue the imperilled from his danger, ought he not to shout to me? But a student just entering the outer verge of the whirlpool of temptation, whose narrowing circle and accelerating current will soon engulf him in the vortex of sin, is in direr peril than any danger of drowning, of pit-fall, or of precipice; because the spiritual life is more precious than the bodily. It is a small thing to die, but a great one to be depraved. If a student will allow me to coöperate with him, to save a fellow-student from death, why not from calamities which are worse than death? He who saves one's character is a greater benefactor than he who saves his life. Who, then, is the true friend; he who supplies the immunity which a bad student *desires*, or the saving warning, or coercion, which he *needs*?

But young men are afraid of being ridiculed, if they openly espouse the side of progress, and of good order as one of the essentials to progress. But which is the greater evil, the ridicule of the wicked, or the condemnation of the wise?

“Ask you why Wharton broke through ev'ry rule?

'Twas all for fear that knaves would call him fool.”

But the student says, Suppose I had been the wrongdoer, and my character and fortunes were in the hands of a fellow-student, I should not like to have him make report, or give evidence against me, *and I must do as I would be done by*. How short-sighted and one-sided is this view! Suppose you had been made, or were about to be made, the innocent victim of wrongdoing, would you not then wish to have the past injustice redressed, or the future injustice averted? Towards whom, then, should your Golden Rule be practised,—towards the offender, or towards the party offended? Where a wrong is done, everybody is injured,—the immediate object of the wrong directly, everybody else indirectly,—for every wrong invades the rights and the sense of safety which every individual, community, or body politic, has a right to enjoy. Therefore, doing as we would be done by to the

offender, in such a case, is doing as we would *not* be done by to everybody else. Nay, if we look beyond the present deed, and the present hour, the kindest office we can perform for the offender himself is to expose, and thereby arrest him. With such arrest, there is great chance that he will be saved ; without it, there is little.

Does any one still insist upon certain supposed evils incident to the practice, should students give information of each other's misconduct? We reply, that the practice itself would save nine-tenths of the occasions for informing, and thus the evils alleged to belong to the practice would be almost wholly prevented by it. And how much better is antidote than remedy.

But again ; look at the parties that constitute a College. A Faculty is selected from the community at large, for their supposed competency for teaching and training youth. Youth are committed to their care, to be taught and trained. The two parties are now together, face to face ; the one ready and anxious to impart and to mould ; the other in a receptive and growing condition. A case of offence, a case of moral delinquency,—no matter what,—occurs. It is the very point, the very juncture, where the wisdom, the experience, the parental regard of the one should be brought, with all their healing influences, to bear upon the indiscretion, the rashness, or the wantonness of the other. The parties were brought into proximity for this identical purpose. Here is the *casus fœderis*. Why does not one of them supply the affectionate counsel, the preventive admonition, the heart-emanating and heart-penetrating reproof ; perhaps even the salutary fear, which the other so much needs ;—needs now, needs to-day, needs at this very moment ;—needs as much as the fainting man needs a cordial, or a suffocating man air, or a drowning man a life-preserver? Why is not the anodyne, or the restorative, or the support, given? Skilful physician and desperate patient are close together. Why, then, at this most critical juncture, does not the living rescue the dying? Because a "*friend*," a pretended "*FRIEND*," holds it as a Point of Honor that, when *his* friend is sick,—sick with a soul-disease, now curable, but in danger of soon becoming incurable,—he ought to cover up his malady, and keep the ethical healer blind and far away! When Cain said, "Am I my brother's keeper?" it was a confession of his own crime. But even that crime, great as it was, fell short of encouraging Abel to do wrong, and then protecting the criminal that he might repeat his crime.

"When we disavow
Being keeper to our brother, we're *his* Cain."

In conclusion, the Committee would express a confident opinion that the proposed revolution in public sentiment is entirely practicable. The evil to be abolished is an enormous one. The reform would be not only relatively but positively beneficent. The precedent already established, if it does not enforce conviction, at least affords encouragement. The Committee, therefore, recommend the doctrines, set forth in the above Resolutions, to the Faculties of all Colleges,—especially to those in the State of Ohio whom they more particularly represent,—for practical and immediate application.

On behalf of the Committee,

HORACE MANN.

The same Convention, at the same meeting, also unanimously adopted the following Resolutions :

WHEREAS, vicious and criminal men become more potent for mischief in proportion to the education they receive;

And, whereas, if a man will be a malefactor, it is better that he should be an ignorant one than a learned one; therefore,

Resolved, That it be recommended to all the Colleges in the State of Ohio, summarily to dismiss or expel students who, without the permission of their respective Teachers, use any kind of intoxicating beverages.

Resolved, That it be recommended to all the Colleges in the State of Ohio, to prevent, by the most efficacious means within their power, the kindred, ungentlemanly and foul-mouthed vices, of uttering profanity and using tobacco.

INTEMPERANCE, PROFANITY, TOBACCO.

AT a meeting of the Ohio State Teachers' Association, held at Columbus, Dec. 27th, 1856, a Committee, consisting of the Hon. Horace Mann, H. H. Barney, Esq., Prof. Marsh, Prof. Young and G. E. Howe, Esq., was appointed to recommend some action respecting the use of intoxicating liquors, profane swearing and tobacco, in the Schools and Colleges of the State.

The Committee afterwards submitted the following

REPORT AND RESOLUTIONS:

Within the crowded hours of the Association, it is impossible for your Committee to make an extended Report. Nor is it necessary for them to do so. On the first point, particularly,—that of using intoxicating liquors,—what occasion have they to dwell? It is not any far-off calamity,—removed to the other side of the globe or hidden in the recesses of antiquity,—escaping assault and overtaking description; but it is among us and of us, a present, embodied, demoniac reality, smiting as no pestilence ever smote and torturing as fire cannot torture, destroying alike both body and soul. It invades all ranks and conditions

of men, and its retinue consists of every form of human misery. In all the land, there is scarcely a family, there is not one social circle, from which it has not snatched a victim; alas, from many, how many! No other vice marshals and heralds such hosts to perdition. It besieges and makes captive the representatives of the people in legislative halls, and there gets its plans organized into law, where, first and chiefest, they should be annihilated; it usurps the bench, and there, under the guise of the sacred ermine, it suborns the judiciary to deny the eternal maxims and verities of jurisprudence and ethics, and to hold those prohibitions to be unconstitutional and invasive of natural rights, which only conflict with their own artificial constitution and acquired daily habits; and it ascends the sacred altar, and when the ambassador of God should speak like one of the prophets of old or like an inspired apostle, against drunkenness and drunkards, it lays the finger of one hand upon his lips, with the other it points to some wealthy, somnolent inebriate below, and the ambassador forgets his embassy and is silent. No other vice known upon earth has such potency to turn heavenly blessings into hellish ruins. It is no extravagance to say that the sum-total of prudence, of wisdom, of comfort, of exemplary conduct and of virtue, would have been, to day, seven fold what they are, throughout the world, but for the existence of intoxicating beverages among men; and that the sum-total of poverty, of wretchedness, of crime and of sorrow, would not be one tenth part, to-day, what they now are, but for the same prolific, ever-flowing, overflowing fountain of evil. Youth, health, strength, beauty, talent, genius and all the susceptibilities of virtue in the human heart, alike perish before it. Its history is a vast record, which, like the roll seen in the vision of the prophet, is written within and without, full of lamentation and mourning and woe.

No one can deny that Intemperance carries ruin every where. It reduces the fertile farm to barrenness. It suspends industry in the shop of the mechanic. It banishes skill from the cunning hand of the artisan and artist. It dashes to pieces the locomotive of the engineer. It sinks the ship of the mariner. It spreads sudden night over the solar splendors of genius, at its full-orbed, meridian glory. But nowhere is it so ruinous, so direful, so eliminating and expulsive of all good, so expletive and redundant of all evil, as in the school and the college, as upon the person and character of the student himself. Creator of Evil, Destroyer of Good! Among youth, it invests its votaries with the fulness of both prerogatives, and sends them out on the career of life, to suffer where they should have rejoiced; to curse where they should have blessed.

Nor do the Committee feel called upon to make any extended remarks upon the vice of using profane language. It is an offence emphatically without temptation and without reward. It helps not to feed a man, nor to clothe him, nor to shelter him. It is not wit, it is not music, it is not eloquence, it is not poetry; but of each of these, it is the opposite. Let a man swear ever so laboriously all his life; will it add a feather to the softness of his dying bed; will it give one solace to the recollections of his dying hour? No! but even the most reckless man will acknowledge, that it will add bitterness and anguish unspeakable. Were profanity as poisonous to the tongue as it is to the soul, did it blacken and deform the lips as it does the character, what a ghastly spectacle would a profane man exhibit! Yet to the eye of purity and innocence, to the moral vision of every sensible and right-minded man, lips, tongue and heart of every profane swearer do look ghastly and deformed as disease and impiety can make them. How must they look to the Infinite Purity of God!

What an ungrateful, unmanly and ignoble requital do we make to God, who

In conclusion, the Committee would express a confident opinion that the proposed revolution in public sentiment is entirely practicable. The evil to be abolished is an enormous one. The reform would be not only relatively but positively beneficent. The precedent already established, if it does not enforce conviction, at least affords encouragement. The Committee, therefore, recommend the doctrines, set forth in the above Resolutions, to the Faculties of all Colleges,—especially to those in the State of Ohio whom they more particularly represent,—for practical and immediate application.

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Within the crowded hours of the Association, it is impossible for your Committee to make an extended Report. Nor is it necessary for them to do so. On the first point, particularly,—that of using intoxicating liquors,—what occasion have they to dwell? It is not any far-off calamity,—removed to the other side of the globe or hidden in the recesses of antiquity,—escaping assault and overtaking description; but it is among us and of us, a present, embodied, demoniac reality, smiting as no pestilence ever smote and torturing as fire cannot torture, destroying alike both body and soul. It invades all ranks and conditions

of men, and its retinue consists of every form of human misery. In all the land, there is scarcely a family, there is not one social circle, from which it has not snatched a victim; alas, from many, how many! No other vice marshals and heralds such hosts to perdition. It besieges and makes captive the representatives of the people in legislative halls, and there gets its plans organized into law, where, first and chiefest, they should be annihilated; it usurps the bench, and there, under the guise of the sacred ermine, it suborns the judiciary to deny the eternal maxims and verities of jurisprudence and ethics, and to hold those prohibitions to be unconstitutional and invasive of natural rights, which only conflict with their own artificial constitution and acquired daily habits; and it ascends the sacred altar, and when the ambassador of God should speak like one of the prophets of old or like an inspired apostle, against drunkenness and drunkards, it lays the finger of one hand upon his lips, with the other it points to some wealthy, somnolent inebriate below, and the ambassador forgets his embassy and is silent. No other vice known upon earth has such potency to turn heavenly blessings into hellish ruins. It is no extravagance to say that the sum-total of prudence, of wisdom, of comfort, of exemplary conduct and of virtue, would have been, to day, seven fold what they are, throughout the world, but for the existence of intoxicating beverages among men; and that the sum-total of poverty, of wretchedness, of crime and of sorrow, would not be one tenth part, to-day, what they now are, but for the same prolific, ever-flowing, overflowing fountain of evil. Youth, health, strength, beauty, talent, genius and all the susceptibilities of virtue in the human heart, alike perish before it. Its history is a vast record, which, like the roll seen in the vision of the prophet, is written within and without, full of lamentation and mourning and woe.

No one can deny that Intemperance carries ruin every where. It reduces the fertile farm to barrenness. It suspends industry in the shop of the mechanic. It banishes skill from the cunning hand of the artisan and artist. It dashes to pieces the locomotive of the engineer. It sinks the ship of the mariner. It spreads sudden night over the solar splendors of genius, at its full-orbed, meridian glory. But nowhere is it so ruinous, so direful, so eliminating and expulsive of all good, so expletive and redundant of all evil, as in the school and the college, as upon the person and character of the student himself. Creator of Evil, Destroyer of Good! Among youth, it invests its votaries with the fulness of both prerogatives, and sends them out on the career of life, to suffer where they should have rejoiced; to curse where they should have blessed.

Nor do the Committee feel called upon to make any extended remarks upon the vice of using profane language. It is an offence emphatically without temptation and without reward. It helps not to feed a man, nor to clothe him, nor to shelter him. It is not wit, it is not music, it is not eloquence, it is not poetry; but of each of these, it is the opposite. Let a man swear ever so laboriously all his life; will it add a feather to the softness of his dying bed; will it give one solace to the recollections of his dying hour? No! but even the most reckless man will acknowledge, that it will add bitterness and anguish unspeakable. Were profanity as poisonous to the tongue as it is to the soul, did it blaken and deform the lips as it does the character, what a ghastly spectacle would a profane man exhibit! Yet to the eye of purity and innocence, to the moral vision of every sensible and right-minded man, lips, tongue and heart of every profane swearer do look ghastly and deformed as disease and impiety can make them. How must they look to the Infinite Purity of God!

What an ungrateful, unmanly and ignoble requital do we make to God, who

gave us these marvellous powers of speech wherewith to honor and adore, when we pervert the self-same powers to dishonor and blaspheme the name of the Giver! Perhaps the most beautiful and effective compliment any where to be found in the whole circle of ancient or modern literature, is that which was paid by Cicero to the poet Archias, in the exordium of the celebrated defence which he made on the trial of that client. In brief paraphrase, as cited from recollection, it was something like this: If, says he, there is in me any talent; if I have any faculty or power of eloquence; if I have made aught of proficiency in those liberal and scholarly studies which at all times of my life have been so grateful to me, this Archias, my client, has a right to the command of them all; for he it was who taught them to me; he first inspired me with the ambition of being an advocate, and he imbued me with whatever gifts of oratory I may possess. It is his right, then, to command the tribute of my services.

If the great Cicero, standing in the presence of all the dignitaries of Rome, felt bound to acknowledge his obligations to the man who had instructed his youth and helped to adorn the riper periods of his life, only in a single department, how much more imperative the obligation upon every ingenuous and noble soul to praise and honor that Great Being who has endowed us with all we possess, and made possible whatever we can rightfully hope for.

There are certain situations where none but the lowest and most scandalous of men ever suffer themselves to swear. Amongst all people claiming any semblance to decent behavior, the presence of ladies or the presence of clergymen bans profanity. How distorted and abnormal is that state of mind, in which the presence of man can suppress a criminal oath, but not the omnipresence of God! A Christian should be afraid to swear; a gentleman should be ashamed to. Every pupil, as he approaches the captivating confines of manhood, should propose to himself as a distinct object to be a gentleman, as much as to be a learned man; otherwise he is unworthy the sacred prerogatives of learning.

Your Committee have but brief space and time for the consideration of the remaining topic.

Among the reasons against the use of tobacco, they submit the following:

1. Tobacco is highly injurious to health, being pronounced by all physiologists and toxicologists to be among the most active and virulent of vegetable poisons. That consumers of tobacco sometimes live many years does not disprove the strength of its poison, but only proves the strength of the constitution that resists it; and that strength, instead of being wasted in resisting the poison, might be expended in making the life of its possessor longer and more useful.

2. It is very expensive. The average cost of supplying a tobacco user for life would be sufficient to purchase a good farm, or to build a beautiful and commodious house, or to buy a fine library of books. Which course of life best comports with the dignity of a rational being; to puff and spit this value away, or to change it into garden and cultivated fields; into a nice dwelling, or into the embalmed and glorified forms of genius? What a difference it would make to the United States and to the world, if the Four Hundred Thousand acres, now planted with tobacco within their limits, were planted to corn or wheat.

3. Tobacco users bequeath weakened brains, irritable nerves and other forms of physical degeneracy to their children. The factitious pleasures of the parent inflict real pains upon his offspring. The indulgences of the one must be atoned for by the sufferings of the other; the innocent expiating the offences of the guilty. Nor, in regard to these personal and hereditary injuries to the mind, would the Committee stand merely upon the principle laid down by the Physi-

cian, who, when asked if tobacco injured the brain, replied promptly in the negative; for, said he, people who have brains never touch it.

4. Tobacco users are always filthy, and we read of an infinitely desirable kingdom into which no unclean thing can ever enter.

5. Tobacco users are always unjust towards others. They pollute the atmosphere which other men desire to breathe and have a right to breathe in its purity. A smoker or chewer may have a right to a limited circle of the atmosphere around his own person, but he has no right to stench the air for a rod around him and half a mile behind him. He has no right to attempt a geographical reproduction of river and lake by the artificial pools and streams he makes in steamboat and car.

6. A tobacco user is the common enemy of decency and good taste. His mouth and teeth which should be the cleanest, he makes the foulest part of him. When one sees a plug of nasty, coarse, liver-colored tobacco, he pities the mouth it is destined to enter; but when one sees the mouth he pities the tobacco.

7. The old monks used to prove the pollutions of tobacco from Scripture; for, said they, it is that which cometh out of the mouth that defileth a man.

8. It has been argued that the adaptation of means to ends which characterizes all the works of creation, intimates that snuff should never be taken; for had such been the design of nature, the nose would have been turned the other end up.

9. It may be fairly claimed that if nature had ever designed that man should chew or smoke or snuff, she would have provided some place where the disgusting process could be performed systematically, and with appropriate accompaniments; but no such place or accompaniments have ever yet been discovered. Tobacco is unfit for the parlor; for that is the resort of ladies, and should therefore be free from inspissated saliva and putrified odors. It is not befitting the dining-room, where its effluvia may be absorbed or its excretions be mingled with viand and beverage. Still less does it befit the kitchen, where those culinary processes are performed which give savor and flavor to all the preparations that grace the generous board. It should not be carried into the stable, for that is the residence of *neat* cattle. And the occupants of the sty itself would indignantly quit their premises, should one more lost to decency than themselves, come to befume or bespatter or besnuff them. There is no spot or place among animals or men which the common uses of tobacco would not sink to a lower defædation.

10. Swiftly tending to destruction as is the use of intoxicating beverages; vulgar, ungentlemanly and sinful as are all the varieties of profanity; unjust and unclean as are the effusions and exhalations of tobacco, yet their separate and distinctive evils are aggravated ten fold when combined and coöperating. How abhorrent to the senses and the heart of a pure and upright man, is the wretch who abandons himself to them all. Physiology teaches us that as soon as alcohol is taken into the stomach, nature plies all her enginery to expel the invader of her peace. She does not wait to digest it and pass it away, as is done with the other contents of the stomach; but she opens all her doors and summons all her forces to banish it from the realm. She expels it through the lungs, through the mouth and nose, through the eyes even, and through the seven million pores of the skin. So let tobacco be taken into the mouth or drawn up, water-spout fashion, into the nose, and firemen never worked more vehemently at a fire, nor soldiers fought more desperately in a battle, than every muscle and membrane, every gland and emunctory, now struggles to wash away the impurity. Every organ, maxillary, lingual, labial, nasal, even the

laehrymal, pour out their detergent fluids to sweep the nuisance away. Not a fibre or cellule, not a pore or sluiceway, but battles as for life to extrude the foul and fetid intruder. Hence expectoration, salivation, the anile tears of the drunkard and the idiot drool of the tobacco user,—all attest the desperation of the efforts which nature is making to defecate herself of the impurity. When people first begin to drink or chew or smoke, outraged nature, as we all know, often goes into spasms and convulsions through the vehemence of her conflict for escape. Finally, she succumbs, and all that constitutes the life of a man dies before death.

The Apostle enjoins his disciples to keep their bodies pure *as a Temple of the Holy Ghost*. But in such a body, what spot is there, what space so large as a mathematical point, which the Holy Ghost, descending from the purity and sanctity of heaven, could abide in for a moment! Surely, when a man reaches the natural consummation to which these habits legitimately tend, when his whole commerce with the world consists in his pouring alcohol in and pouring the impieties of profanity and the vilenesses of tobacco out,—gurgitation and regurgitation, the systole and diastole of his being,—he presents a spectacle not to be paralleled in the Brute's kingdom or in the Devil's kingdom; on the earth or "elsewhere."

Your committee submit the following Resolutions:

Resolved, That school examiners ought never, under any circumstances, to give a certificate of qualification to teach school to any person who habitually uses any kind of intoxicating liquors; and that school officers, when other things are equal, should systematically give the preference to the total abstinent candidate.

Resolved, That all school teachers should use their utmost influence to suppress the kindred ungentlemanly and foul-mouthed vices of uttering profane language and using tobacco.

On behalf of the Committee,

HORACE MANN.

